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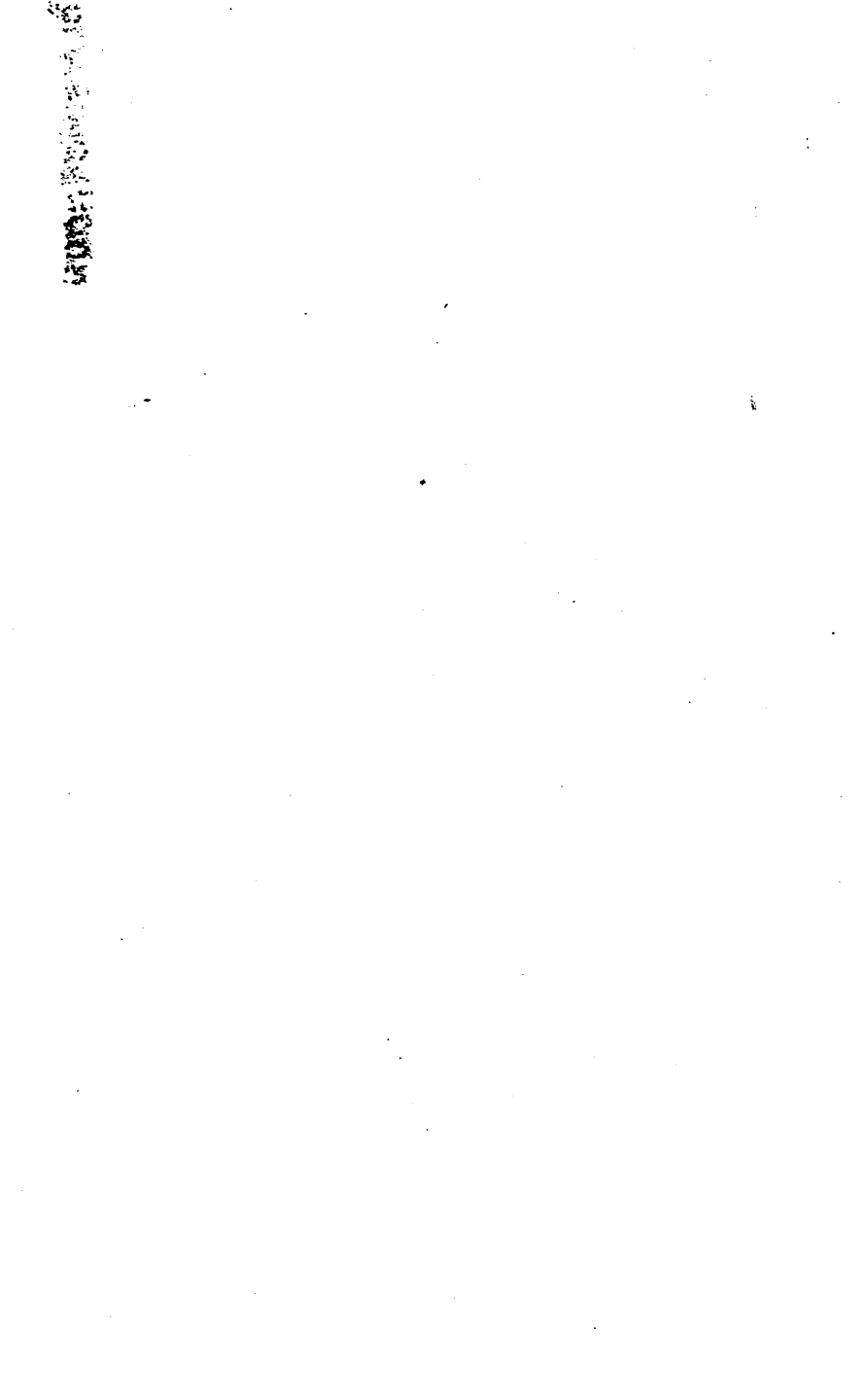
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THE
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OF
RELIGIOUS LIBERTY
IN
AMERICA.

BY
REV. G. S. BAILEY, D.D.

1776. A CENTENNIAL MEMORIAL. 1876.

PHILADELPHIA:
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THE TRIALS AND VICTORIES OF RELIGIOUS LIBERTY IN AMERICA.

"Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used."—
HEB. x. 32, 33.

I.

THE CENTENNIAL OF AMERICAN INDEPENDENCE.

THE Fourth of July, 1876, will be the one hundredth anniversary of American Independence, an event of no small significance in the history of the world.

It signifies much to the world and to humanity that for one hundred years free institutions, both in government and in religion, have been successfully maintained in our country. The church, entirely separated

from the state, winning its victories without the sword of the magistrate to enforce its authority; relying only upon its glorious truths, its spiritual weapons, and the voluntary offerings of its votaries and friends, has achieved a grand success, not only in spreading the gospel here, but in encircling the world with its missions, teaching the heathen to forsake their idols and turn to the living God, and infusing a new spiritual life among nations where the ritualism and formalism of a state church had left but little more than the dry bones of a nominal Christianity.

A free government, the people their own sovereigns, the people directing all its affairs, enacting and executing its laws, upon the theory and principle of equal rights to all—a free government, compact and efficient, successfully repelling foreign invasion and restraining internal foes; rising in its youthful majesty, and commanding the admiration and respect of the civilized world—is a spectacle for contemplation!

Under its benign influence a new nation has spread itself over a vast continent, turned its forests and prairies into fruitful fields, made its grand rivers and lakes the channels

of a busy commerce, netted the continent with its railroads and telegraphs, taken the front rank among all nations in the rapid growth of its population, in the general diffusion of intelligence among all classes, in establishing free schools for all, in the unparalleled activity of the printing press, and in the spirit of enterprise rapidly developing the boundless resources of the country, whitening every sea with the sails of its commerce, making American ideas of civil and religious liberty known and felt all over the world.

Standing, as we do, so near to the centennial of America's independence, and looking with joy and gratitude to God over the hundred years past, I deem it appropriate to review some of the trials and victories of religious liberty in America.

II.

WHAT IS RELIGIOUS LIBERTY?

BY religious liberty I mean, not only the liberty to worship God as we please, or to neglect to worship if we choose, but complete exemption from compulsory support of a church or faith which we do not approve.

Religious *toleration* differs from religious *liberty*. Toleration permits dissenters from a state church to sustain separate churches and forms of worship, but compels these dissenters, by taxation and penal enactments, to sustain the state church. There cannot be full religious liberty where church and state are connected together.

There is toleration in England, but not full religious liberty; because there is a state church, maintained by law, and sustained from the public treasury by endowments, clerical livings, or by special grants from the state, to which all are compelled by taxation to contribute.

There is a measure of toleration in Germany, France, Spain, Italy, Austria, and Sweden, but not full religious liberty in any of these countries. The foundation of religious liberty is in the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

III.

EARLY STRUGGLES FOR RELIGIOUS LIBERTY.

THE struggle for religious liberty was already begun when the apostles Peter and

John stood before the Jewish council of elders and rulers, and declared, "Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Here was the bold demand for liberty of conscience and liberty of speech, and the right of the magistrate to enforce religious faith by the sword was boldly challenged and firmly denied by inspired apostles.

The early Christians clearly asserted the right of religious liberty, but it was not accorded to them by pagan Rome; and when the Papacy ascended the throne of the Cæsars, maintaining a corrupt and perverted Christianity by the power of the sword, it established a still more cruel despotism over the souls of men.

The dark ages, for a thousand years, drove pure Christianity and religious liberty into the mountains and dens and caves of the earth, and hunted its votaries to bring them to the stake, the gibbet, or to be torn by wild beasts.

The blood of thousands of martyrs marks the history of the faithful in that night of the world.

In 1521, the reformation under Luther began to dawn. Scarcely had that reformation boasted an existence of five years, when from the midst of its adherents men arose who declared it insufficient.* The leading reformers connected their churches with the state; but a purer class of men taught that "the church of God must be a community of holy men. Faith is the result of divine tuition alone, and cannot be compelled by fire or sword. A rite which has neither the sanction nor command of the Lord Jesus Christ, or his apostles, must not be admitted among the ordinances of the Lord's house. Secular potentates have neither place nor dominion in the kingdom of Him who is the blessed and only Potentate, the King of kings and Lord of lords. As there is but one Lord, so there is but one Lawgiver in the church of Jesus Christ."†

Grand enunciations! Glorious truths! Had Luther, Calvin, Zwingli, Henry VIII., and John Knox and the Puritans carried them out, Protestantism would never have been disgraced by the union of church and state,

* Underhill's "Struggles and Triumphs of Religious Liberty," p. 79.

† Ibid., pp. 79, 80

nor by the bloody persecutions which resulted from that union. But alas! these leading reformers opposed these doctrines and persecuted the Baptists who advocated them, stigmatizing them as anabaptists, re-baptizers, and the enemies of civil government.

When the reformation dawned, the Papal church was the established church in England, and the king, Henry VIII., was a bigoted Romanist. He burned at the stake Tyndall, who made one of the first and best translations of the New Testament, and wrote against Luther in defence of the seven sacraments, for which the Pope gave him the title "Defender of the Faith."

But Henry VIII. sought a divorce from his queen Catharine. The Pope refused to sanction it. Thomas Cromwell—both a priest and a politician, and formerly Secretary of Cardinal Wolsey—met the king in the garden at Westminster, and this wily priest and politician told him "how his princely authority was abused in his own realm by the Pope and his clergy; and how his majesty might accumulate great riches, so much as all the clergy in his realm was worth, if it so pleased him to

take the occasion now offered.”* That is, that he renounce the authority of the Pope, declare himself the head of the Church of England, and control its affairs.

All this was done. Thus the Church of England was Roman Catholic one year and Protestant Episcopal the next, eliminating some of the errors of Rome, but with very little of spiritual change. Persecutions against dissenters were fierce and terrible, both under Papal and Protestant rule, under the Popish Mary and Protestant Elizabeth.

In 1560, early in the reign of Queen Elizabeth, the Baptists of Great Britain published their protestations against all persecution for conscience sake. John Knox replied and opposed these views.†

In 1611, nine years before the landing of the Pilgrims, two significant events occurred in England—the publication of the present English version of the Bible, and the publication of articles of faith by English Baptists, reiterating the doctrine of religious liberty which had been taught by their brethren at the beginning of the Reformation, eighty years before, and re-asserted in England fifty-one

* Underhill, p. 21.

† Curtis, p. 33.

years before, saying "that the magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Lawgiver of the church and conscience."*

The publication of the English Bible, and this repeated declaration of the doctrine of religious liberty, were events worthy to be contemporaneous and to signalize the year 1611.

In 1602, the corruptions of the Church of England compelled a group of dissenters to separate from it; and in 1609, persecutions drove many Baptists and Independents into Holland. John Robinson was the pastor of the Independents, and John Smyth—a learned man, and formerly a minister of the Church of England—was the pastor of the Baptists. He boldly preached religious liberty; and his successor, Thomas Helwys, preached and published, in 1612 and 1615, in defence of the same glorious truths; while Mr. Robinson, the Independent minister, opposed these views, and distinctly taught and published that the magistrate may "*use his lawful power lawfully* for the furtherance of Christ's kingdom and

* Dr. Cutting in Underhill's "Struggles and Triumphs of Religious Liberty," p. vii.

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* Dr. Cutting in Underhill's "Struggles and Triumphs of Religious Liberty," p. vii.

laws." Magistrates "have no power *against* the laws, doctrine, and religion of Christ; but *for* the same, if their power be of God, they may use it lawfully and *against the contrary*." *

Here was ample license for tyranny over souls. The magistrates and law-makers must determine what were the laws, doctrine, and religion of Christ, and maintain them by the power of the sword. John Robinson and many of the Pilgrims and Puritans were good and noble men, and had suffered persecution for their faith; but they were not the advocates of religious liberty.

IV.

UNION OF CHURCH AND STATE IN THE AMERICAN COLONIES.

IN the early settlement of America church and state were united by law, and the church sustained by taxation and State appropriations in Massachusetts, Connecticut, and Virginia, and persecutions against dissenters were violent and severe.

* Dr. Cutting in Underhill, p. x.

While I am compelled to refer to the cruel and oppressive laws against religious liberty, and to speak of the Congregational Church as the established church in Massachusetts and Connecticut, and of the Episcopal Church as established and supported by law in Virginia, I must explicitly declare that the members of these denominations in our day are in no sense and in no measure responsible for what transpired in our early colonies. I rejoice to say that many now connected with these churches are just as staunch advocates of religious liberty as any of us claim to be.

In 1620 (December 20th), the Pilgrims landed on Plymouth Rock and founded the first colony in New England. They were Independents or Congregationalists from England, but most of them had sojourned for several years in Leyden, Holland, and were members of the church of John Robinson. They formed a civil compact on board of the "Mayflower" before they landed, and soon afterward provision was made by colonial law for the support of the church and ministry by taxation, and thus church and state were united.

Ten years later the Puritan colony was

established in Boston and Salem. The Puritans were a little more rigid and intolerant toward dissenters than were the Pilgrims. Before they landed the "Court of Assistants" passed the law connecting church and state, August 22, 1630.

"How shall the ministers of the new country be supported?" was the question. "It was ordered that houses be built for them with convenient speed, at the public charge, and their salaries were established." Here church and state were connected by law. Strange spectacle! A religious colony fleeing from persecution, and speedily after their escape from the tyranny of a state church, themselves connecting church and state, and in a little time enacting severer laws than those from which they had fled!

It is a great mistake to suppose that the Pilgrims and Puritans came to this country to establish liberty of conscience or religious liberty. They came hither to establish *their own faith* and to exclude all others, and they were more rigidly intolerant in their colonial enactment against dissenters than either England or Holland, whence they had fled from persecution. So that Sir Richard Saltonstall,

in 1652, sent over from England a vigorous protest against persecutions in Massachusetts ; and King Charles, in 1661, when they were hanging Quakers in Boston, disannulled their cruel laws ; and in 1669, the Independents of England strongly protested against the cruelties practised in the American colonies.

V.

ROGER WILLIAMS—HIS LABORS AND SUFFERINGS.

ROGER WILLIAMS landed at Boston, February 5, 1631. He had been a minister of the Church of England, a student at Jesus' College, Oxford, and a protégé of Sir Edward Coke. Roger Williams had become disgusted with the corruptions of the Church of England, and he sought a home in the Puritan colony of Massachusetts. But when he found the Puritan Church at Boston still holding communion with the Church of England, he refused to unite with the church in Boston, and went to Salem, and commenced his ministry April 12, 1631.

But his sentiments were quite in advance of the Puritans. He boldly preached religious

liberty, liberty of conscience, and liberty of worship, and declared that the civil magistrate had no right to coerce the consciences of men, nor inflict civil penalties upon men for their forms of religious faith and worship.

These sentiments produced agitation and opposition. The General Court, as their legislature was called, passed a law at Boston, May 18, 1631, "That no man should hereafter be admitted as a freeman, to have a vote in their government, but a member in some of their churches ;"* thus disfranchising dissenters.

A writer who had himself been imprisoned for conscience sake—Rev. Isaac Backus—charitably remarks concerning Governor Winthrop: "Perhaps he, and many rulers and teachers among them, were as wise and pious men as any who ever undertook to establish religion upon earth by human laws, enforced by the sword of the magistrate; and the evils which they ran into ought to be imputed to that principle, and not to any others which they held that were agreeable to the gospel."

In a few months Mr. Williams removed to Plymouth, where he was publicly entertained

* Backus' Ch. Hist., p. 33.

by Governor Bradford and leading citizens, and soon became the assistant minister of the church in Plymouth, Rev. Ralph Smith being the pastor. While his views of religious liberty were *tolerated* at Plymouth, they were not accepted and adopted by the people or the government.

In 1634, Roger Williams returned to Salem as assistant to the pastor, Mr. Skelton, and after his death became the pastor. But he was often called before the General Court to answer for his opinions.*

In January, 1636, he was banished; but his persecutors fearing that he would establish another colony, determined to send him back to England. But when the officers went to his house to arrest him and put him on board the ship, he was gone. He had fled into the wilderness among the savages from the persecutions of his brethren the Puritans. But the savages furnished him a home which the Puritans denied him. "For fourteen weeks I knew not what bed or bread did mean," said he in recounting his wanderings in dead of winter through the forests and among the Indians.

* Gammel's "Life of Williams," p. 29.

Roger Williams, while preaching at Plymouth and Salem, had made the acquaintance and secured the friendship of their leading chiefs—Massasoit, the father of King Philip, and the Narraganset chiefs Canonicus and Miantonomo. He had previously travelled among them, and with great self-sacrifice and patient endurance, “lodged with them in their filthy, smoky holes, to gain their tongue,”* learn their language that he might do them good.

His acquaintance and friendship with the Indians not only provided him a shelter when driven by his Christian brethren from human civilization, but it enabled him soon after, though at the peril of his life, to break up the plan of the Pequot Indians to massacre the Massachusetts colonies, and in after years to preach the gospel to these savages. He was the first of the American pilgrims to convey to these savage tribes the message of salvation.†

Roger Williams was welcomed by Canonicus and Miantonomo to Narraganset Bay, where he founded the city of Providence and

* Gammel's "Life of Williams," p. 25.

† Underhill, p. 235.

the colony of Rhode Island. He purchased the lands of the Indians, that he might make it a "shelter for persons distressed for conscience." *

Mr. John Haynes, the Governor of Massachusetts, who pronounced the sentence of banishment on Roger Williams, within two years removed to Hartford, Connecticut, where he afterwards said to Williams, "I think I must confess to you that the most wise God hath provided and cut out this part of his world for a receptacle and refuge of all sorts of consciences. I am now under a cloud, and my brother Hooker, with the [Massachusetts] Bay, as you have been. We have removed thus far from them, and yet they are not satisfied." †

Thus this governor came very soon to entertain better views of liberty of conscience. But in Boston, such was the hatred felt towards the colony of Rhode Island, that in 1638 "Massachusetts framed a law prohibiting the inhabitants of Providence from coming within its bounds." † This was a cruel law, cutting them off from obtaining supplies from

* Underhill, p. 236.

† Backus, p. 47.

‡ Underhill, p. 237.

English ships, and of obtaining letters from abroad, or even supplies of paper for writing.

In March, 1639, Williams became a Baptist, and was baptized by one of his own members; and then he in turn baptized others—somewhat irregular, it is true, but from necessity. Thus was organized the first Baptist church in America. Not, however, the first in the world, as some have strangely imagined, for that first gospel preacher on the banks of the Jordan was a Baptist, and in the ages between that day and this, the same faith and practice has been maintained and defended by a noble army of martyrs, whose blood and lives were freely poured out for the truth.

But Baptists were not the only ones to be banished from Massachusetts. Disputes arose about grace and works. In 1637 they banished John Wheelright, William Aspinwall, Ann Hutchinson, and others, and disarmed seventy-six men, fifty-eight of whom were of Boston. Wheelright and others planted Exeter, New Hampshire.

Roger Williams, in 1643, went to England, taking ship from New York, because banished from Boston. In March, 1644, he obtained the charter for the colony of Rhode

Island, with power for the colony to make its own laws; and in September, 1644, under that charter was established the first government on earth that granted full religious liberty.

While in England, Mr. Williams published his tract on "The Bloody Tenet of Persecution for the Cause of Conscience." Massachusetts never removed the sentence of banishment from Roger Williams, and did not recognize the charter of Rhode Island until 1656, though Mr. Williams periled his life among the Indians to save the Massachusetts colonies from massacre and destruction by the Pequot savages.

VI.

OTHER PERSECUTIONS IN MASSACHUSETTS.

ON July 20, 1651, Obadiah Holmes, John Clark, and John Crandall, Baptist ministers from Newport, Rhode Island, were arrested near Lynn, Massachusetts, while preaching on the Sabbath, taken by the officers to the parish church in the afternoon, sent to the Boston jail, and subsequently fined — Mr. Holmes, thirty pounds (\$150), Mr. Clark,

twenty pounds (\$100), and Mr. Crandall, five pounds (\$25).

The fines of Clark and Crandall were, after a while, paid; but Mr. Holmes was kept in Boston jail till September, when he was tied to the whipping-post and publicly whipped. His clothes were stript off, and thirty lashes sank into his naked flesh, the executioner striking with all his might, and spitting upon his hands three times, so that he might do his utmost. His flesh was so torn and cut that for weeks afterwards he could only rest upon his hands and knees, even in his bed.

Two men who came up and shook hands with Mr. Holmes, after his whipping, John Hazel and John Spur, one not saying a word, and the other saying, "Blessed be the Lord," were fined and imprisoned for the act.*

When the news of these cruelties reached England, Sir Richard Saltonstall, formerly a magistrate in Massachusetts, sent over a vigorous protest, saying, "It doth not a little grieve my spirit to hear what sad things are reported daily of your tyranny and persecution in New England, that you fine, whip, and imprison men for their consciences."†

* Backus, p. 77.

† Ibid., p. 78.

In 1653, the President of Cambridge College, Mr. Henry Dunster, preached a sermon, declaring that he found no Scriptural authority for infant baptism. And for this doctrine he was removed from the presidency.*

In 1657, Quakers were imprisoned in Boston, but Governor Bradford, of Plymouth, refused to imprison them. But his successor, Governor Thomas Prince, in June, 1658, scourged Humphrey Norton, a Quaker,† in Plymouth.

In October, 1658, a law was made at Boston to banish Quakers on pain of death.

On October 27, 1659, William Robinson and Marmaduke Stevenson were hanged in Boston for returning after banishment, because they were Quakers.

On June 1, 1660, Mary Dyre, a Quaker, was also hanged there for the same offence; and William Leddra was hanged there March 14, 1661, for a like crime.‡

King Charles, of England, put a stop to their hanging, but advised them to imprison instead. He was a little more lenient than these Boston Puritans. Yet many more dissenters died in prison in his reign than were

* Backus, p. 82.

† Ibid., p. 90.

‡ Ibid., p. 91.

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* Backus, p. 83.

† Ibid., p. 90.

‡ Ibid., p. 91.

burnt at the stake by the bloody Queen Mary.

President Dunster's sermon in Cambridge on infant baptism awakened inquiry. In 1655, Thomas Gould, of Charlestown, refused to have his baby baptized, because he believed the practice unscriptural. For this they censured him in their church, and punished him in their courts, for more than seven years. On May 28, 1665, he and some others united and formed the first Baptist church in Boston.*

The magistrates issued warrants, requiring them to attend the established church. The General Court disfranchised them, and committed them to prison, and pursued them with fines and imprisonments for three years.† In May, 1668, the General Court sentenced Thomas Gould, William Turner, and John Farnum to be banished; and because they would not go, they were imprisoned nearly a year;‡ and when a petition for the release of the prisoners was presented to the General Court, some who signed the petition were fined for so doing, and others compelled to confess their fault for reflecting on the court.

* Backus, pp. 94, 95.

† Ibid., pp. 97, 98, 99.

‡ Ibid., p. 96.

The Congregationalists of England strongly protested against these persecutions in Massachusetts. They said, in a letter to Captain Oliver, dated March 25, 1669, "Now must we force our interpretations upon others Pope-like? How do you cast a reproach upon us who are Congregational in England, and furnish our adversaries with weapons against us? We blush, and are filled with shame and confusion of face when we hear of these things."*

Here is proof that persecution is not a part of Congregationalism, but an error borrowed from Popery, which Congregationalists now strongly repudiate. Yet eight years after this protest from England, Dr. Increase Mather, of Boston, said, in his sermon before the authorities, "I believe that antichrist hath not at this day a more probable way to advance his kingdom of darkness than by a toleration of all religions and persuasions."†

For fifty years, in the colony of Massachusetts Bay, no man could vote for their rulers unless he was a communicant in their churches.

When the first Baptist meeting-house was built in Boston, in 1679, a law was made to take it from them if they continued to meet

* Backus, p. 101.

† Ibid., p. 119.

in it. Therefore, they refrained for a while. News of that law was sent to England, and the king wrote to the rulers here, saying he expected them to allow liberty of conscience to all good subjects, except Papists.*

The Boston Baptists, hearing of this letter from the king, ventured to meet in their house again, but in March, 1680, the door was nailed up by order of the court.

But it has since been opened, and the Baptist Missionary Union is located in that city, and one of Massachusetts' noblest governors a few years ago, George N. Briggs, was deacon of a Baptist church.

In 1684, the Massachusetts charter was revoked, and affairs were thrown into confusion, and the people into distress. King James, in 1687, published a declaration for liberty of conscience, and Dr. Mather, the minister of Boston, went to England and thanked the Popish king for his declaration for liberty of conscience to all†—a great change, indeed, for Dr. Mather.

William succeeded James on the throne of England, and granted a new charter, in 1691, reserving the power to the king in council to

* Backus, p. 121.

† Ibid., p. 125.

e. disannul any law within three years of its enactment, intending thus to hinder persecution; and it did moderate the severities in Massachusetts, preventing imprisonment for conscience for fifty years, while Connecticut continued to imprison.* But when the new charter came, the country was agitated about witchcraft, and twenty persons were executed on that account in four months. The General Court required every town to support an orthodox minister, and punished them if they neglected it.

In 1718, fourteen persons were imprisoned in Bristol, Massachusetts, for refusing to pay the salary of Rev. Mr. Craighead, the parish minister at Freetown. *Freetown*, indeed!

But in Boston, a happy change was taking place. At the ordination of Elisha Callendar as pastor of the Baptist church in Boston, May 21, 1718, Dr. Cotton Mather preached the ordination sermon, speaking strongly against the cruelties which the ruling powers had exercised against dissenters; and Dr. Increase Mather gave the hand of fellowship.†

In 1720, Thomas Hollis, a Baptist in England, sent over money and founded a pro-

* Backus, p. 126.

† Ibid., p. 134, 135.

fessorship of theology in Harvard College, with eighty pounds a year, and ten pounds each per annum to ten scholars of good character, four of whom should be Baptists, if any such there were.*

Will not some good friends in other churches now reciprocate these favors in the present Centennial movement, to endow our colleges and theological seminaries?

In May, 1723, Philip Tabor, the Baptist minister, and three other assessors, in Tiverton and Dartmouth, were imprisoned at Bristol, for refusing to assess a tax upon the people for the support of the parish minister, and they were kept in prison until they could send to England and get the law set aside by the king and council.†

In 1728, Baptists and Quakers were exempted from such taxes if they lived within five miles of their own meeting, and regularly attended, provided they sent a list of their names to the court, in June, annually.‡

But in March, 1729, in Rehoboth, twenty-eight Baptists, two Quakers, and two Episcopalians, were sent to Bristol jail for refusing to pay the parish ministers' tax.

* Backus, p. 128.

† Ibid., p. 140.

‡ Ibid., p. 141.

At different times they scourged Mr. Baker in Cambridge, the chief mate of the London ship, imprisoned Thomas Gould, John Russell, Benjamin Sweetster, and many others, and fined them fifty pounds a man; took land from Sweetster, fined John Miles, James Brown, and Nicholas Turner.*

In Sturbridge, Massachusetts, five Baptists were arrested and imprisoned in Worcester jail, and their property seized for the minister's tax, from 1749 to 1751.†

3

VII.

PERSECUTIONS IN CONNECTICUT.

IN Connecticut, church and state were also united much as in Massachusetts. At Norwich, in 1709, Richard Bushnell and Joseph Backus withdrew from the parish church on account of its tyranny, and for this act they were expelled from the Legislature of Connecticut.‡ Every town was required to support an orthodox minister, or be indicted by the grand jury, and suffer penalties.

* Backus, p. 149. † Ibid., p. 190. ‡ Ibid., p. 134.

In 1740, Whitefield, the great preacher, travelled through New England, and preached with wonderful power and success, and was soon followed by Gilbert Tenant and Jonathan Edwards, stirring the hearts of the people as they never had been before upon this continent. Yet in 1741 Connecticut passed a law against any minister preaching in the parish of another without his consent.

In 1742, Mr. Robbins, of Branford, a Congregational minister, preached for a Baptist minister in Wallingford, at his request, but the Congregationalists expelled him from their consociation for this act.*

In the same year, several Congregational ministers were imprisoned for preaching in another parish, without the consent of the parish minister. Itinerants were arrested and carried out of the State. One of their laws fined a man ten shillings who drew off from the parish minister and attended another place of worship.†

Two Presbyterian churches had been formed, one in New Haven, and one in Milford. The Legislature, in May, 1743, enacted that these should "not take benefit of the act of tolera-

* Backus, pp. 155, 171.

† Ibid., p. 156.

tion.”* Mr. John Owen, of Groton, was ordered before their Legislature for preaching against their laws. Rev. Dr. Samuel Finley, a Presbyterian minister from New Jersey, and afterwards President of New Jersey College, was taken up by authority and carried as a vagrant out of their government. And when he came back and preached at New Haven, his friends concealed him on week days, but an officer came on Lord’s day, seized him, and carried him away; and the Legislature, in October, 1743, enacted that any minister who should do so again should be imprisoned until he gave a bond of a hundred pounds not to do so any more.† Owen and Pomroy were brought before the Legislature, and were compelled to confess, pay fines, or go to prison.

In 1743, Rev. Elisha Paine, a faithful Congregational minister in Connecticut, was arrested for preaching in Woodstock, which then belonged to Massachusetts, and sent to Worcester jail, and kept from February to May.‡ The next year he was imprisoned in Windham for preaching without the consent of the parish minister.

In 1744, John and Ebenezer Cleaveland

* Backus, p. 159.

† Ibid., 160.

‡ Ibid., 162

were expelled from Yale College for attending another church in vacation.*

In the same year, the church in Canterbury refused to support a minister whom the authorities imposed upon them, and for fifteen years had their goods torn away and their persons imprisoned at different times.†

On January 5, 1746, Thomas Marsh was seized and imprisoned in Windham, Connecticut, because the next day he was to be ordained as a separate Congregational minister.‡

In 1747, at Hartford, three ministers were imprisoned for preaching without consent of the parish minister—Mr. Palmer, four months, Mr. Frothingham, five months, and Mr. Paine, eleven months; and many others suffered the like.§

Three members of the Legislature, Captain Obadiah Johnson, of Canterbury, Captain Thomas Stevens, of Plainfield, and Captain Nathan Jewet, of Lynn, were expelled for being members and deacons in these separate churches.

In 1752, Samuel Backus was imprisoned at Norwich twenty days, for refusing to pay the

* Backus, p. 163.

† Ibid., 165.

‡ Ibid., p. 164.

§ Ibid., 166.

minister's tax, and his aged, widowed mother, on the 15th of October, was seized by the tax collector and taken away to prison on a dark and rainy night at nine o'clock, and there remained for thirteen days!* Several others were imprisoned at the same time for the same offence. They afterwards imprisoned her brother, while he was a member of the Legislature, for similar taxes. Others were imprisoned in New London and other places.†

At Ashfield, Connecticut, in 1770, three hundred and ninety-eight acres of land belonging to Baptists were seized and sold to pay the minister's tax. In vain for three years they sought relief from the Legislature, and finally they appealed to the king and council, and got the law disannulled. Yet other similar laws were enacted, and some of the obnoxious laws were not repealed in New England until 1834.‡

Up to the very dawning of the American Revolution, these struggles for religious liberty, and the separation of church and state, were heroically made, and these sufferings endured.

* Backus, p. 173. † Ibid., 190. ‡ Dr. Curry, p. 30

VIII.

PERSECUTIONS IN VIRGINIA.

HERE the first permanent colony was established in America, the charter bearing date 1606, fourteen years before the Pilgrims landed at Plymouth.

The charter of Virginia established the Church of England, or the Episcopal Church, in that colony. It required that "the true word and service of God and Christian faith be preached, planted and used, according to the doctrine, rites, and religion now professed and established within our realm."

The colonial government enacted laws against dissent, provided for building houses of worship and supporting the clergy, compelling the baptism of infants, attendance on public worship, use of the Book of Common Prayer, conformity to the orders and constitution of the Church of England, and *for preventing preaching, celebration of marriage, and public worship by dissenters.**

Here were church and state united by a very different class from the Puritans of New

* Curry's Address, p 32, 33.

England. A Southern writer, Dr. Howell,* thus contrasts the people of the two colonies: "The Puritans were rough, determined, intrepid, and their religion partook largely of the elements of pride and fanaticism. The people of the South were cavaliers, soft, polished, courtly; proud in their manners; loyal in the highest degree to the English government; not austere nor scrupulous in their personal religion, but more intolerant of any departures from its external forms than were their Puritan neighbors."

The charter itself required that dissenters be arrested and imprisoned, and unless they thoroughly reformed, were to be sent as prisoners to England to receive condign punishment.†

The Code of Sir Thomas Dale, the first published for the government of the colony, dated 1611, required every man or woman in the colony, or who should afterward arrive, to give account of their faith and religion to the parish minister, and if not satisfactory to him, they should repair often to him for instruction; and if they refused to go, the Governor

* Howell's "Early Baptists of Virginia," p. 35.

† Howell, p. 37.

should cause the offender for the first offence to be whipped; for the second refusal to be whipped twice and to acknowledge his fault on the Sabbath day in the congregation; and for the third offence to be *whipped every day* until he complied.*

Rather strong church discipline!

The *Code*, as it was called, changed somewhat with each successive Governor; but most of the laws were re-enacted under each Governor, and these or similar persecutions continued.

In 1657, Virginia enacted laws of the severest character against the Quakers, and in 1661-'62, imposed a fine of fifty pounds of tobacco for every failure to attend the parish church on Sunday, unless necessarily confined at home; and twenty pounds sterling (about one hundred dollars) for each month's absence of a dissenter or non-conformist from the established parish church;† and imposed a fine of two thousand pounds (a ton!) of tobacco for neglecting to have an infant baptized.‡

Quakers and Baptists suffered cruelly under

* Howell, p. 38.

† Howell, *Early Bap. of Virginia*, pp. 42, 43.

‡ Howell, pp. 45, 46.

such enactments. Under the laws of the colony citizens were disfranchised and banished, and members of the House of Burgesses, as their Legislature was called, were expelled for their religious opinions. Men and women were indicted and fined for not going to church. The records of Middlesex Court show a number of such trials and convictions in 1771-'73,* so near the period of the Revolution and Declaration of Independence.

Some Baptist ministers, as in Accomac county, were arrested and imprisoned as vagrants; some were pulled down from the stands, insulted and whipped, and many were imprisoned for preaching the gospel not according to the established church.†

Elders John Waller, Lewis Craig, and James Childs were seized at meeting, June 4, 1768, dragged before the magistrate and imprisoned for forty-three days in Fredericksburg, Spottsylvania county, Virginia.‡

In 1770, elders William Webber and Joseph Anthony were imprisoned in Chesterfield jail three months.§

In August, 1771, in Middlesex county,

* Curry's Address, p. 35.

‡ Bap Memorial, 1845, p. 130.

† Curry, p. 36.

§ Ibid., p. 36.

elders John Waller, William Webber, with Mr. Wofford, Robert Ware, Richard Falkner, and James Greenwood, were arrested while at worship, the ministers dragged from the stand, and some were thrust into the jail at Urbanna. Mr. Wofford was severely scourged, and carried the scars to his grave. They commanded him to leave the county by noon of the next day. At the same time there were confined in Caroline jail six other Baptists—Lewis Craig, John Burns, John Young, Edward Herndon, James Goodrick, and Bartholomew Cheming.* While thus confined they preached through the grated windows of their prisons to crowds who gathered around.† The father of Henry Clay was thus imprisoned, as a Baptist minister, in Virginia, as I was informed by Rev. Porter Clay, a brother of Henry Clay.

James Ireland, formerly a Scotch Presbyterian, but then a Baptist minister, was dragged from the stand while praying, and imprisoned in Culpeper, Virginia. Some tried to blow him up with gunpowder under the floor of his prison, but it only tore up some of the boards. An effort was also made

* Virginia Bap. Min., p. 80.

† Ibid.

to suffocate him by burning brimstone at the door and window of his prison. A scheme was also formed to poison him.*

In the same county, Saunders, Craig, Maxwell, Corble, and Ammon were imprisoned for preaching. Maxfield and Banks, laymen, were arrested for holding a prayer meeting, and Delany—not a Baptist—for allowing a meeting to be held in his house. But now, on the very site of that old jail, stands a Baptist church, with more than two hundred members.†

In 1772, says Dr. Curry, Greenwood and Lovall were arrested and sent to King and Queen jail. In 1774, in Essex county, were imprisoned Waller, Shackleford, Ware, and Lewis. In the same year James Madison, afterwards President of the United States, wrote to a friend in Pennsylvania, saying, "That diabolical, hell-conceived principle of persecution rages among some, and, to their eternal infamy, the clergy can furnish their quota of imps for such purposes. There are at this very time in the adjacent county not less than five or six well-meaning men in close

* Virginia Bap. Min., p. 120.

† Curry, pp. 37, 38.

jail for publishing their religious sentiments, which in the main are very orthodox.” *

Says Dr. Curry, the President of Richmond College, “Time would fail to tell of the persecutions in Lunenburg, Orange, Farquier, Caroline, Richmond, etc. Dr. Hawks, the historian of the Episcopal Church of Virginia, says: ‘No dissenters in Virginia experienced, for a time, harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelty taxed its ingenuity to devise new modes of punishment and annoyance.’”

It is recorded by Dr. John M. Peck, † that about the year 1770, when three Baptist ministers were to be tried at Fredericksburg, Virginia, Patrick Henry, the great orator, rode some sixty miles to attend the trial, and unexpectedly entered the court room as the indictment was being read. He listened as they were accused “of preaching the gospel of the Son of God,” contrary to Virginia law. When the indictment had been read, and the prosecuting attorney opened the case, Patrick Henry, having glanced over the indictment, arose and addressed the court:

“May it please your worships, I think I

* Curry, p. 38.

† *Bap. Memorial*, 1845, p. 131.

heard read by the prosecutor, as I entered this house, the paper I hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment three inoffensive men, before the bar of this court, for a crime of great magnitude, as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as it a crime, that these men are charged with? What! 'For preaching the gospel of the Son of God.'" Swinging the indictment three times around his head, he exclaimed: "Great God! May it please your worships, in a day like this, when truth is about to burst its fetters, when mankind are about to be aroused to claim their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power are about to be dissolved—at such a period, when liberty—liberty of conscience is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here to-day in this indictment!

If I am not deceived, according to the contents of this paper I now hold in my hand these men are accused of preaching the gospel of the Son of God! GREAT GOD!!” And with similar words, thrice repeated, he inquired: “What law have they violated?” The judge could endure it no longer, and bade the sheriff dismiss those men.

IX.

STRUGGLES FOR RELIGIOUS LIBERTY IN OTHER COLONIES.

IN 1632, the Charter of Maryland was granted to George Calvert, Lord Baltimore, a Roman Catholic. But he did not live to plant the colony under it. His son, Cecil Calvert, planted the colony.* This charter gave much greater toleration than that of Virginia, and under it, in 1649, a law was passed allowing general religious liberty, *with some important and sad exceptions*. It denounced *death and forfeiture of goods* against any who should deny the Godhead of any of the three Persons of the Trinity, *and fine, whipping, and banishment* against all who

* Goodrich's Hist. U. S., p. 92.

should utter any reproachful words or speeches respecting the Virgin Mary, and provided specially that no Roman Catholic should be molested. *

This law would have put to death Unitarians and infidels; yet Archbishop Hughes has had the audacity to claim that Lord Baltimore and the Maryland colony were the first to establish religious liberty in this country. All honor to Lord Baltimore and to Maryland for what they did in the cause of religious liberty. We wish they had done more!

In other colonies there were more or less of disabilities in regard to rights and privileges as citizens on account of religious belief, yet but little active persecution and punishments outside of Massachusetts, Connecticut, and Virginia. It will be borne in mind that Massachusetts and Connecticut for a long time included Maine, New Hampshire, and Vermont.

New York and New Jersey were settled by the Dutch. The Quakers, who had been so grievously persecuted in Massachusetts, Connecticut, and Virginia, settled Pennsylvania under the charter obtained by William Penn,

* Curtis, pp. 41, 42.

in 1681. We might expect from them the guarantee of full religious liberty, and they did grant it—pretty near, but not quite.

William Penn, the son of a Baptist, but by conviction a Quaker, provided “that all persons who confess and acknowledge the Almighty and Eternal God to be the Creator, Upholder, and Ruler of the world . . . shall in no ways be molested nor compelled to frequent or maintain any religious worship.” Yet only those who professed “faith in Jesus Christ” were allowed to become freemen and enjoy the rights of suffrage—a clause which would exclude the infidel, the Jew, and even the Hixite Quakers of the present day.*

George Keith, a Quaker, was fined and imprisoned by the Quaker magistrates in Philadelphia for vigorously opposing certain views of “*plenary inward illumination*,” which he believed would do much mischief by practically setting aside the written word of God. When his case finally came before Judge John Holmes, a Baptist, he decided that “it was a religious dispute, and therefore not fit for the civil courts.”† This occurred about 1689.

* Curtis, p. 43.

† Ibid., p. 45.

X.

THE PERIOD OF THE REVOLUTION.

A CONGRESS elected by the people of twelve colonies met at Philadelphia, September 5, 1774, to consult for the general interests. The Warren Baptist Association of Rhode Island sent an agent—Rev. Isaac Backus, whose mother, brother, uncle, and himself had all suffered imprisonment for their religious faith—to Philadelphia, to join with the Philadelphia Baptist Association in presenting a memorial to Congress to secure their religious rights. On October 14th a memorial was presented to four of the delegates from Massachusetts and some other members of Congress. Two of them denied that there was any ground of complaint; another tried to throw all blame upon the officers and not on the laws; and some said it was a matter of conscience with them to support ministers by law, and hence this memorial for complete religious liberty would interfere with their consciences.* Queer consciences they had in those days. One of these opponents was

*Backus, pp. 192-3.

John Adams, afterward President of the United States. They even accused the Baptists of trying to break up the Union, when they merely asked for religious liberty.

When the Provincial Congress met at Cambridge, Massachusetts, in December, 1774, Rev. Isaac Backus, in behalf of the Baptist Committee in Boston, presented their memorial, to which the following answer was returned :

“In Provincial Congress, Cambridge, December 9, 1774. On reading the memorial of Rev. Isaac Backus, agent of the Baptist churches of this government :

“*Resolved*, That the establishment of civil and religious liberty to each denomination in the province is the sincere wish of this Congress ; but being by no means vested with the powers of civil government, whereby they can redress the grievances of any person whatever, they therefore recommended to the Baptist churches, that when a General Assembly shall be convened in this colony they lay the real grievances of said churches before the same, when and where their petition will most certainly meet with all that attention due to the

memorial of a denomination of Christians so well disposed to the weal of their country.

“By order of the Congress.

“JOHN HANCOCK, *President.*” *

Petitions were sent to the next General Assembly, and met with approval; *but no relief was enacted.* The Bill of Rights in the State Constitution, when it was adopted, promised all that could be asked, yet obnoxious laws remained on the statute books for half a century afterward.

The Declaration of Independence was made by the Continental Congress, in Philadelphia, July 4, 1776.

Grand, glorious event in the history of the world! The birth-day of a nation whose influence and example we hope will yet give civil and religious liberty to every nation on earth.

But the Declaration of Independence did not remove oppressive laws from colonial or State statute books. In Virginia, for four years after the Declaration of Independence, marriages performed by dissenting ministers were unlawful, their inheritances were lost, and their children illegitimate. †

* Backus, pp. 8, 9.

† Curry, pp. 46, 47.

Baptists, Presbyterians, and others did not rest until these laws were repealed ; but it took four years to do it.

When the States adopted constitutions the friends of religious liberty watched them with deep solicitude, and secured equal rights as far as possible.

In the Constitutional Convention of Virginia, in 1776, James Madison, afterward President, had the word "toleration" stricken from the first draft of the Bill of Rights, and the "free exercise of religion" granted.*

The friends of religious liberty were uniformly the friends of American independence.

The General Court of Massachusetts, in 1778, passed an act to prevent the enemies of American independence from returning to the country, and made a list of three hundred and eleven such persons ; but there was not a Baptist among them.†

In 1778, Baptists and Presbyterians in Virginia poured in their petitions to the Legislature for the repeal of laws interfering with liberty and supporting the established church and Episcopalians and Methodists poured in counter petitions ; but the law for the support

* Curry, p. 43.

† Backus, p. 196.

of the clergy by taxation was not repealed till 1779; and the law legalizing marriage by dissenting ministers was not passed till 1780.*

After the law was repealed which taxed the people for the support of the Episcopal Church, another scheme was proposed, in 1782-'83, to levy taxes for the support of ministers of all denominations. This was advocated by Episcopalians, Methodists, and a few Presbyterians; while Baptists, Quakers, and many Presbyterians vigorously opposed the measure. This measure was advocated by Patrick Henry, and favored by General Washington and Richard Henry Lee. But James Madison sturdily opposed it, got it postponed, and finally defeated it.†

Religious liberty was fully established by law in Virginia in 1785, Thomas Jefferson being the author of the bill. Jefferson highly appreciated and acknowledged the hearty co-operation of the friends of religious liberty in this triumph. In 1809, writing to the members of the Baptist church at Buck Mountain, his neighbors, he said: "We have acted together from the origin to the end of a memorable revolution, and we have contributed, each

* Curry, pp. 47, 48.

† Ibid., p. 52.

in the line allotted us, our endeavors to render its issues a permanent blessing to our country.”*

XI.

RELIGIOUS LIBERTY IN THE NATIONAL CONSTITUTION.

BUT now American independence had been established. A National Constitution for the United States was adopted in 1787. Its provisions were satisfactory so far as they went, but many felt that religious liberty was not sufficiently guarded. The Baptist General Committee of Virginia, in 1788, expressed their disapproval of this important omission, and, after consultation with James Madison, this committee, in August, 1779, wrote to General Washington, then President of the United States, saying that they feared that liberty of conscience, dearer to them than property or life, was not sufficiently guarded. Washington gave a kind and encouraging

reply,* and in the very next month, Virginia proposed that immortal first amendment, which was carried through Congress and adopted.†

“FIRST AMENDMENT. — Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and petition the government for a redress of grievances.”

This was a glorious triumph! Religious

* Extracts from Washington's reply to the Virginia Baptists:

“I have often expressed my sentiments that every man conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshiping according to the dictates of his own conscience.

“While I recollect, with satisfaction, that the religious society of which you are members, have been, throughout America, uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revolution, I cannot hesitate to believe that they will be the faithful supporters of a free, yet efficient, general government. Under this pleasing expectation, I rejoice to assure them that they may rely on my best wishes and endeavors to advance their prosperity.

“In the meantime, be assured, gentlemen, that I entertain a proper sense of your present supplications to God for my temporal and eternal happiness.

“I am, gentlemen, your most obedient servant,

“GEORGE WASHINGTON.”

liberty planted in our National Constitution ! Surely the seed first planted on these shores by Roger Williams has taken root and brought forth fruit to gladden a nation and bless the race.

XII.

LATER STRUGGLES FOR RELIGIOUS LIBERTY.

YET long after this the laws of some of the States, as in Massachusetts, were still in force, levying and collecting taxes for the support of Congregational ministers. In 1795, nineteen years after the declaration of independence, in Harwich, Massachusetts, six Baptists were imprisoned for not paying the tax levied for the Congregational minister, and much property was forced from others for the same purpose, yet the Baptists had organized a church and sustained worship there for forty years before there was any Congregational church in the town. The Baptists sued for recompense, and obtained judgment in their favor in the County Court. But the Supreme Court reversed the decision, and sustained the law against the Baptists.

In 1799, twenty-three years after the declaration of independence, deacon Abner Chase, of Harwich, had his grain and hay seized and sold to pay the parish minister's tax.*

At a much later period, a deacon of my church in Illinois, formerly from Pittsfield, Massachusetts, had his horse sold by the collector to pay the minister's tax.

But, thank God, all those laws have, at last, been swept away, and our country rejoices in full religious liberty.

XIII.

RELIGIOUS LIBERTY THE FOUNDATION OF CIVIL LIBERTY.

THESE sentiments of *religious liberty*, the perfect equality of all before the law,—equal rights,—have laid the foundation for our *civil liberty* and our *free institutions*. They underlie the whole superstructure of our free government, making the people—all the people—their own sovereigns.

These liberties have been purchased at a fearful cost. Terrible struggles, reproaches, indignities, fines, banishments, imprisonments,

* Backus, pp. 212, 213.

confiscations, disfranchisement, scourgings and torture, have been endured on our own shores to secure these precious blessings. Shall we celebrate the Centennial of our national independence and not recount these scenes of the past? Let these lessons of the past teach us to value our liberties, and do what we may to extend like blessings to all the race of man.

XIV.

INFLUENCE OF OUR RELIGIOUS LIBERTY ON OTHER NATIONS.

BUT what has been the influence of these sentiments of religious liberty upon other nations? They have already been powerfully felt on every nation in Europe. England has already disestablished the church in Ireland, Scotland is already ripe for the same blessing, and England is rapidly hastening to the same consummation.

Forty years ago John G. Oncken began the advocacy of Baptist doctrines and religious liberty in Germany. He was thrust into a German prison for a year and a half; and Baptists for many years in Germany were

fined and imprisoned; their meetings were broken up by officers of the law; they were compelled to hold their meetings at midnight, or before daylight in the morning, to avoid arrest, and were compelled to administer the ordinances away in the woods, at the dead hour of night, to escape imprisonment. Members of my church in Springfield, Illinois, years ago, and now living in this State, were imprisoned in Germany for holding a Baptist meeting in their own house.

But in Germany, now, while there is not full religious liberty—and there cannot be while a church is supported by the state—there is a good degree of toleration, and a glorious spiritual reformation is now going forward.

Twenty-five years ago, a Swedish sailor, who had been converted and baptized in New York, returned home and preached the gospel. His name was Frederick O. Nilson. He was arrested, imprisoned, appealed to their highest court, and then was banished. He went to Copenhagen. There, in 1852, he baptized the Rev. Andreas Wiberg, formerly a minister of the state church in Sweden—baptized him at night, in the sea. Mr. Wi-

berg spent a few years in the United States, then returned to Sweden, and now has a large church and school at Stockholm, the national capital; and more than two hundred Baptist churches have been planted in Sweden.

Changes, too, have come in France and Spain and Italy.

Churches of the Protestant faith are organized in Rome, and Bibles are printed and freely distributed in the very shadow of the Vatican; and, as Gavazzi, the Italian reformer, says, "under the very nose of the Pope." Van Meter, who was converted and baptized on the prairies of Illinois, is one of the leaders of these movements in Rome.

Reforms are progressing in Austria. In Russia our brethren are now in prison, and numbers have died in Russian prisons in the last few years. The emperor has many noble qualities. He emancipated the serfs before we liberated our slaves. We hope such influences will be brought to bear upon him as will develop better sentiments and extend at least religious toleration to his subjects.

XV.

*INFLUENCE OF RELIGIOUS LIBERTY ON
RELIGION ITSELF.*

BUT what has been the influence of religious liberty in this country upon religion itself?

It has taught and developed the spirituality of the kingdom of Christ. It has unsecularized the church, and made religion stand upon its own divine truth, and not upon the enactments of human government—made it defend its fortresses and win its victories by its appropriate spiritual weapons, and not by the sword of the magistrate. In this respect, religious liberty has done a grand service to religion itself, and freed it from a great disgrace and reproach.

Religious liberty has thrown man upon his personal responsibility to God, and taught him that religion is a personal matter—that *he* must attend to its claims, and not rely on forms or rites or ceremonies, or conformity to human laws, for salvation; but needs to make it a matter of personal, individual concern.

It has thrown religious benevolence upon the hearts of Christians, and taught them to sustain their ministry, build their churches,

endow their colleges and theological schools, and send forth their missionaries, by voluntary contributions.

Under the benign influence of this freedom the various denominations have prospered. Baptists and Methodists have increased more than a hundredfold in a hundred years, while the population has increased but little more than tenfold in the same time. Other denominations have made great progress, and all are coming to a better understanding of each other, and a better understanding, we hope, of the truth.

May we not hope that this hundred years of freedom and progress is preparing the way for the rapid and triumphant victories of the gospel of Christ, in its fulness, purity, and power, over every nation, tribe, and people under the whole heavens?

XVI.

A CENTENNIAL MONUMENT.

WHAT monument shall we raise to commemorate these grand triumphs? The pyramids of Egypt have stood through thousands

of years, and may stand for thousands more. But what better is the world for their existence?

Shall we merely observe a general jubilee on July 4, 1876, and have a grand rejoicing, with the ringing of bells, the firing of cannon, patriotic orations, and glad hurrahs? or mere exhibitions of our arts, manufactures, statistics, and progress; and all these demonstrations end, in a brief time, in noise and show?

Shall we not rather raise LIVING MONUMENTS, and establish intensely ACTIVE AGENCIES which shall perpetuate to the latest periods of human history the liberties we enjoy and the truths and principles we hold most dear—agencies which through all coming time will send out these truths over the world, and carry these blessings to every people?

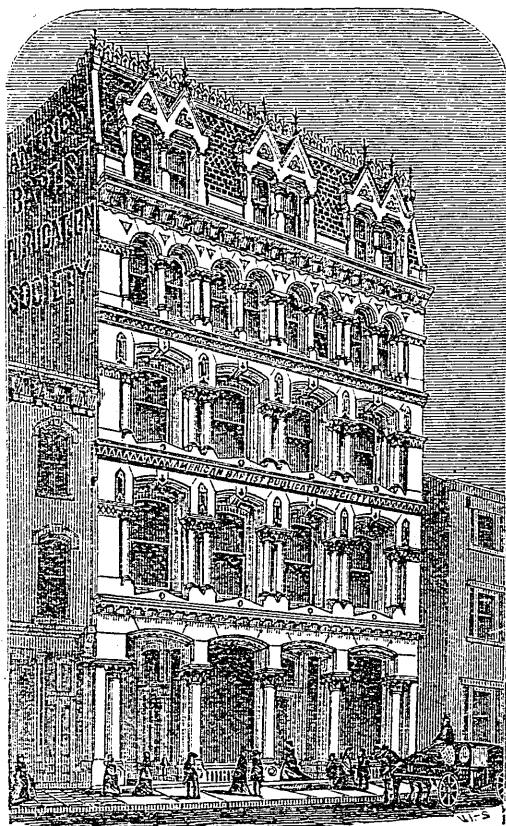
This we shall do by ENDOWING AND EQUIPPING OUR SCHOOLS OF HIGHER LEARNING—our colleges and theological seminaries. Give to these a permanent existence, and the means to do their work, and these will be LIVING MONUMENTS that will mould the intellect, guide the thought, develop the power, and impress the heart of this free nation.

In this grand work the poor and the rich may all have a share. The poor will come with their dollar, and the rich with their hundreds and thousands.

It is our high privilege to rear these LIVING MONUMENTS, and put in operation these ACTIVE AGENCIES which shall bless our country and our race while the world shall stand. And we shall see the still richer harvest and the more precious fruits of these labors in the world to come.

THE END.





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